THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 33, Vol. XXII. Saturday, August 18, 1860. Price One Penny.

FORCE OF EXAMPLE.

BY ELDER JACOB GATES.

An example, if good, is better than precept. If it is not good, it is worse. Examples are of two kinds: the one is a positive act, whether good or bad; the other is the negative of good or bad, and may be termed omission. Precepts are something with which all classes of men are liberal. They are often dealt out unsparingly, whether they are good or bad. If good, they cost but little; and they are often lost upon mankind, because they are not coupled with good examples. When men's precepts are bad, their examples are correspondingly bad, which gives vice and immorality such a preeminence over virtue throughout the world, and is the great cause of so much evil among mankind. It requires as much wisdom to follow a good precept as it does to give one, and more goodness of heart. Precepts are conveyed to us by sounds or words, which are but wind, and often proceed from a corrupt heart. But deeds prove the man: acts speak louder than words. It is true that a man's acts may be hypocritical: still, if they are good, they cannot be dangerous to society, so far as the act is concerned, although it may hide or cover a wicked design. It is simply using a good thing for a bad purpose. When such is the case, it may be set down as one of the worst of examples. I will admit that it is easier to give good precepts than to practise them. Precept generally goes before, and example follows after; but the one should always correspond with the other, and they never should be far apart. When practice fails to correspond with precept, the example is bad. Such a course will destroy the force of precept, however good it may be. Example is stronger than precept, and is its main support. There is in the very nature of man an objection to receiving a good precept from one whose example is bad: there is a kind of abhorrence, as though a good precept could not come from one whose example is bad without being contaminated.

The world is literally full of good precepts; but they are lost upon the masses of mankind, because the examples, both positive and negative, are and have been bad. This has been the great fault of the world in all ages. The Saviour complained of the same thing. In speaking of the Pharisees, he said to the people—That which they say, that observe and do; but do not as they do, for they say and do not. The Jewish priests taught the law of Moses by precept, but they did not show by their example that they believed what they taught; and the people followed their examples instead of their precepts; and

when the Saviour came upon the earth, he declared that they had all gone out of the way.

All men have their influence—some more and some less;, but the effect of their influence is felt among mankind principally through the examples they set. The present wretched condition of the world is the result of bad examples, whether it relates to their politics, morals, or religion. Were we to go back into the early ages of the world's history and take a cursory view of their examples politically, and their effects upon succeeding generations, we should find that the present misrule and oppression have grown out of a succession of bad examples.

When the world was young, the people were governed by Patriarchs, or fathers, who taught true principle and practised the same. Such is the only true and legitimate government ever known among men. But when men became ambitious, they departed from the right way and set the world an example in political economy which they have followed, getting farther and farther from the right way. Thus has war been encouraged, and bloodshed, misery, and misrule have followed in its train, and will continue until the world have a better example set them, and choose to follow the same.

When we look at the world in a moral point of view, we are shocked at the sight, and are forced to exclaim —The present is the effect of bad example! When we feel our way back through the dark ages to find examples of morality and the laws regulating the same, we find that in the law of God given to Abraham, Isaac, Jacob, Moses, and others, were these—"Thou shalt not kill;" "thou shalt not commit adultery;" "thou shalt not steal;" "thou shalt love the Lord with all thy heart, and thy neighbour as thyself." The transgression of the three first mentioned commandments was made punishable by death; but as the politics and governments changed, the law regulating the moral conduct of men changed also. For instance, to commit adultery was punished by death when the law of God was in force; but when men in high place found that such a law might affect them in their wickedness, they changed the law of God for one of their own, and made adultery punishable only by fine, the crime being estimated by pounds, shillings, and pence. Such examples have caused virtue to be trampled under foot, and vice and immorality have taken the uppermost seat and put on the saintly garb of virtue, the better to beguile their victims. Religion is the covert under which the foul hypocrite hides himself, clothed in his filthy garb of self-righteousness, and by feigned words and soft precepts makes merchandize of the souls and bodies of men. In fact, religious examples have been equally fatal in their consequences. The traditions of the Jews were such (being strengthened by bad examples,) that they took the life of the Son of God and many others for no other crime than preaching the Gospel. The same examples of wickedness have been practised since the Apostles fell asleep. The Christian world, who profess to believe in the Son of God and the Gospel which he taught, look upon those as deserving death who dare testify of and embrace the Gospel as it was once preached and practised by Christ and his followers. That which was once a virtue is now considered a crime. Why is it thus? Because they have changed the ordinances, transgressed the laws, and broken the everlasting covenant, and a curse has devoured the earth. This religious picture of human depravity and wickedness is the effect of bad examples long practised and handed down from one generation to another, until it may well be said that the present generation have "inherited lies and vanity and things wherein there is no profit."

The influence of bad example may be seen in every department of life, from an empire to a family organization. The latter may be considered the most important point from which to view the effects of bad examples. A family may be considered as (in fact it is) the nursery of human life. Fathers and mothers who are raising up families should, above all others, set before their children good examples. They stamp the first impression upon the human mind. They lay for their children the foundation of that moral structure which is developed in their after life. Most children, by the time they are eight years old, have imbibed, through the force of example, the seeds of good or evil, which will be manifest, either for light or shade, to fill up the picture which will represent their character throughout their future existence.

Many who have by an evil course of conduct, ended their days upon the scaffold or in the dungeon, have, in reviewing their past life, come to the conclusion that their misfortune was the natural result of a bad moral education given them by fathers or guardians, and stamped upon their memories by examples. Others more fortunate have been blessed with protectors who have set examples worthy of imitation, and the influences of such examples have shone out in the character of the young as bright sunbeams, and have been manifest in all their after life. A good example set before children is to them a tower of strength—a guardian angel: it is as the voice of a father or mother stamped upon their memory, prompting by love and affection through life.

When we come down to the beginning of the nineteenth century, it may be considered as a new epoch in the history of the world. Hence we have a right to expect some great change or new development for the benefit of mankind. They have long suffered from the effects of bad examples. The history of time past ought to be sufficient to convince the world of the necessity of such a change. What shall bring about this change to ameliorate the condition of man? God has but one way to effectually bless and benefit mankind; and were they willing to accept that way, (which is the Gospel, that has in it the power of God to save,) it would renovate the universal world. God has revealed in this present age the Gospel, which to the Latter-day Saints is good news or glad tidings of great joy; and by them it may at least be considered as a new epoch in man's history, and will occupy a place as such in Time's great volume. Thus will new precepts be presented, which require new and better examples than heretofore, or mankind will not be benefited, and ere long God will make an example of the world and destroy them from off the earth. For instance, those who have received the Gospel should be the light of the world, and set an example worthy of imitation before all others. If the Latter-day Saints expect either to benefit mankind or themselves by precepts alone, they will be mistaken. Mankind must have examples, or they will not follow. They have been fed on precepts alone long enough. It is written that man shall not live by precept alone. Example should come from those above us, and not from beneath. Men are not so much inclined to follow the examples of those whom they consider below as they are of those above themselves. Hence the greater necessity of those who are set apart in the providence of God to teach by precept, giving force and power to their precepts by setting good examples. The Lord has not so ordained that the one who delivers precepts should be excused from the trouble of setting good examples. No. The one, above all, who expects to benefit others by teaching good precepts must enforce them by his own examples. If he teaches others the necessity of faith, let him show that he believes in his own teaching by practising the same. If a man teaches his neighbour that repentance is necessary, let him show that *he* has repented, by the forsaking of his sins and working righteousness. If he teaches others the importance of possessing the Holy Spirit, let him keep himself pure, that it may dwell in his own tabernacle. I have heard men teach others the importance of paying Tithing, and the great benefit arising from the same. They would speak of the uses to which it was to be applied, such as building fonts and temples, &c., into which the Saints could enter and receive ordinances, without which they could not obtain the blessing of a celestial glory. They say also that it gives their children after them a claim upon those great and inestimable blessings referred to. I have often wondered if certain important ordinances and blessings could only be obtained through paying Tithing, how it happened that those very men who were so rich in precept never set the example to others by paying a penny themselves. I have heard men say that they were forbidden to re-baptize any one who would not agree to pay Tithing. I should like to know if the administrators of ordinances belonging to the kingdom of God were required to make a covenant to pay *their* Tithing before they were re-baptized. If so, where is the evidence of that covenant being kept? If they were not required directly to make this covenant, what was the nature of their agreement? I will answer—They were required to keep the commandments of the Lord. What are those commandments? I will take their own words for the answer. I have heard

them teach others that Tithing was a law and a commandment of the Lord. I have taught the same myself. If this is a fact, unto whom is the commandment given? To one, or all? I have never been able to discover any distinction. If not, then it is equally binding upon all, both priest and people. But I think I hear some one say that his whole time is devoted to the building up of the kingdom of God. Very well: admitting that it is so, are not the Saints all doing the same? If they are not, they should be. No matter whether they are distributing tracts or working hard to procure means to subsist upon, preaching the Gospel, building Temples, or administering ordinances, — whatever is necessary to be done is so much towards building up the kingdom of God and bringing about his purposes upon the earth, and all will have their reward. Some may say that they receive their weekly support from the Church, or out of that which is consecrated to the Lord; and they see no propriety in paying a portion of it back. Do we not all receive our support and blessings of the Lord, either directly or indirectly? At all events, it is your weekly allowance and the fruit of your labour, just as much as though you had worked at the anvil or bench, or in the field, or at any other employment. Were men sent out to preach and travel without purse or scrip, it would be a very different thing. Surely a man can pay Tithing out of one pound, and live out of the balance, as well as his neighbour who has quite as large a family can pay his Tithing out of ten shillings, and live out of the remaining nine! One great reason why the Saints have been backward and unwilling to pay their Tithing is because they have had no leading example set for them to follow by those who have presided over them in this country. There has been more precept than example, so far as Tithing has been concerned. In fact, I will say that in many respects the examples have been bad, which is always the case when men in authority say and do not. If men in high places believe that by paying Tithing others can obtain or secure great blessings, they will certainly pay their own Tithing, in order to secure the like blessings. I would like to have the presiding Elders give us a demonstration of the force and power that good examples have over others, by paying their own Tithing. By so doing, they would prove the old adage to be true, that "example is better than precept;" and I have no doubt but that we shall realize an increase of the finances by so doing. In addition to that, they will enjoy a greater proportion of the Spirit of truth as a reward for their honesty in practising themselves that which they teach to others. This may seem a great sacrifice to those who are devoting much of their time to build up the kingdom of God. If so, such are the ones referred to when the Lord says, by the mouth of his Prophet, "Gather together my Saints, those who have made covenant with me by sacrifice."

Mankind are similar in all ages. Their wants and necessities are the same to a great extent. Their ideas of propriety are not so far at variance as many might suppose. When a man says one thing, and then practises another, he is condemned by all candid men as being inconsistent with himself and wanting common honesty and moral virtue to practise upon his own precepts. I have observed men, in the course of my own experience, who talked a great deal about the love of this world's goods, as though it was not only dangerous, but wrong to seek for it any further than barely to sustain the common wants of life, when, at the same time, they were stretching themselves in every direction to obtain it. If there was a good piece of land to be had, their hand was upon it, no matter how much they might already have in their possession— no matter how many of their neighbours were without land. If there are cattle or merchandize to be sold a few dollars less than the usual price, they must have them, no matter how many or much they have on hand, or whether their poor neighbour have any or not. There is money to be made, and money won't hurt them; but as for their brother, the less he has the better for him, for his wants are few: a bare subsistence is all he needs. In fact, there was not any chance for making money, but what they seemed anxious to monopolize the business. I will confess, so far as I am concerned, that when men talk to me about worldly matters, and say that it is wrong to be selfish and over-anxious about this world's goods, and at the same time grasp at all they can reach by every possible means, I say within myself, The example is bad,

however good the precept may be. I will confess that, so far as I am concerned, such examples have more influence upon me than their precepts.

Whether it is a sufficient excuse or not, mankind will quote the examples of those who are set to preside over them as a justification for their own acts. Hence the necessity of every individual setting a good example, from the highest to the lowest, that all men may be left without excuse for doing that which they know to be wrong. There is no one who has a right, or can with any degree of propriety stand in the place of a teacher, unless his examples do really correspond with the precepts which he offers to others. In fact, it is too much like Satan's rebuking sin: it comes with an ill grace.

Consistency should characterize both our precepts and example If in times past we have erred, and have been more mindful about that which others did than we were in regard to our own acts, it is our privilege to reform and improve ourselves. To err is human; to improve is wisdom. God will hold us responsible for both our precepts and examples. Then let us all show by our acts in our every day life that we believe what is written, that "God is no respecter of persons." Therefore the priests and the people must be saved, if saved at all, by observing the same laws and ordinances. If we can enforce this sentiment with all our hearts, we can urge with propriety and common honesty upon others that which we do really believe and practise ourselves. Thus we shall be enabled to prove unto God, men, and angels that we are what we profess to be—the light of the world, the salt of the earth, and the saviours of men.

HISTORY OF JOSEPH SMITH.

(*Continued from page 505.*)

[December, 1843.]

Saturday, 23rd. At home, counselling the brethren who called on me, and attending to my domestic duties, making preparations for a Christmas dinner party.

Prayer meeting in the Assembly Room.

Sunday, 24th. At home. Received a visit from Mr. Richardson, one of the men who assisted in kidnapping Avery. He manifested some repentance and sorrow for his part in that transaction, and promised to use what influence he had with the Missourians to have Avery set at liberty.

Monday, 25th. This morning, about one o'clock, I was aroused by an English sister, Lettice Rushton, widow of Richard Rushton, senior, (who, ten years ago, lost her sight,) accompanied by three of her sons, with their wives, and her two daughters, with their husbands, and several of her neighbours, singing, "Mortals, awake! with angels join," &c., which caused a thrill of pleasure to run through my soul. All of my family and boarders arose to hear the serenade, and I felt to thank my Heavenly Father for their visit, and blessed them in the name of the Lord. They also visited my brother Hyrum, who was awakened from his sleep. He arose and went out of doors. He shook hands with and blessed each one of them in the name of the Lord, and said that he thought at first that a cohort of angels had come to visit him, it was such heavenly music to him.

At home all day. About noon, gave counsel to some brethren who called on me from Morley Settlement, and told them to keep law on their side, and they would come out well enough.

At two o'clock, about fifty couple sat down at my table to dine. While I was eating, my scribe called, requesting me to solemnize the marriage of his brother, Dr. Levi Richards, and Sarah Griffiths; but as I could not leave, I referred him to President B. Young, who married them.

A large party supped at my house, and spent the evening in music, dancing, &c., in a most cheerful and friendly manner. During the festivities, a man with his hair long and falling over his shoulders, and apparently drunk, came in and acted like a Missourian. I requested the captain of

the police to put him out of doors. A scuffle ensued, and I had an opportunity to look him full in the face, when, to my great surprise and joy untold, I discovered it was my long-tried, warm, but cruelly persecuted friend, Orrin Porter Rockwell, just arrived from nearly a year's imprisonment, without conviction, in Missouri.

The following is his statement of his experience and sufferings by that accursed people:—

"I, Orrin Porter Rockwell, was on my way from New Jersey to Nauvoo; and while at St. Louis, on the 4th March, 1843, was arrested by a Mr. Fox, on oath of Elias Parker, who swore I was the O. P. Rockwell advertised in the papers as having attempted to assassinate Lilburn W. Boggs, and was taken before a magistrate in St. Louis.

I was then put into the St. Louis County Jail, and kept two days with a pair of iron hobbles on my ankles. About midnight, was taken into the stage coach in charge of Fox, and started for Jefferson City. There were nine passengers, two of them women. I sat on the middle seat. One of the men behind me commenced gouging me in the back. I spoke to him, and told him that it was dark, and I could not see him, but that he was no gentleman. One of the ladies whispered to him, and he ceased the operation.

The next night, the driver, being drunk, ran against a tree, and broke the king bolt; and not knowing what to do, ironed as I was, I crawled into the boot, and found an extra bolt, and in the dark fixed the coach, got it off the tree, and we started on. Soon after, ran against a bank, and could not move. I was asleep at the time, but the bustle awoke me, when I told them, if they would take off my irons, I would get off and drive, as the driver was too drunk to manage the horses. They refused. I, however, got hold of the lines, and, by the help of other passengers lifting at the wheels, got it righted, and I drove to the next stand, near the Osage river. The roads were very bad, and the load heavy; so we got along slowly.

There was an officer of the U.S. army in the coach. We were two days and two nights from St. Louis in reaching Jefferson City, where I was lodged in the jail two days and two nights. The U.S. officer went on.

Started on for Independence, still in charge of Fox. At Boonville, overtook the U.S. officer. We three were all that were in the coach all the way from Boonville to Independence. Sheriff Reynolds told me afterwards that when he looked into the stage he took me for the guard, and the officer for the prisoner, for he looked like the guilty one.

Was about four days going to Independence: arrived there just at night. A large crowd gathered around, making many remarks. Some were for hanging me at once. I was then placed in the jail. In two or three days, underwent a sham trial before a justice of the peace. The court-house was crowded, and the men were armed with hickory clubs. They set on boys from ten to twelve years of age to kick and punch me, which they did repeatedly. While in court, Fox was the main witness introduced, and he swore falsely.

Fox swore that I had stated to him that I had not been in the country for five years. I informed the court that Fox swore falsely, in proof thereof that the people of Independence knew that I had travelled through Independence several times during that time, for the people were all well aware of my having visited this place, which fact alone should satisfy them that Fox was swearing for money, which I afterwards learned that he obtained and divided with Parker.

The magistrate committed me to prison for my safe preservation, as he was afraid the people would kill me; but he could find no crime against me. This I was told by the officer who conveyed me to prison.

I was re-committed to jail, still wearing the iron hobbles, and was kept in the upper part in the day-time, and in the dungeon at night, with a little dirty straw for a bed, without any bedding, no fire, and very cold weather. For eighteen days I was not free from shaking with cold. I then got permission to buy 1½ bushels of charcoal, which I put into an old kettle, and kept a little fire. When that was gone, I could not obtain any more.

After I was arrested at St. Louis, I was visited by Joseph Wood, an apostate "Mormon," who professed to be a lawyer. He was accompanied by Mr. Blanerhasset, who told me that everything I had would be taken from me, and proposed to take charge, keep, and return to me any property I might have with me. I let him have a pair of pistols, a bowie knife, and watch, which he never returned to me.

After the weather got a little warmer, they furnished me with a few old newspapers to read. A family lived at the corner of the jail. The women once in a while used to send out a little negro girl with a small basket of victuals. She handed up to the grate a big Missouri whip-stock, with a piece of twine, which I tied to the pole and drew up the basket, and let it down again.

I made a pin-hook and tied to the twine, and baited with a chunk of corn-dodger hard

enough to knock a negro down with, and stuck it out of the grated window and fished for pukes. When passers-by came along, they would stop and gawk at me awhile, and pass on.

A preacher who had a family of girls lived on the opposite side of the street. The girls would watch and laugh at them, and call out and ask me if I got any bites. I replied, No, but some glorious nibbles.

Numbers were put into the jail with me at different times, and taken out again. One of them, who was charged with a fraudulent issue of U.S. Treasury notes, was allowed to have his saddle-bags with him. They contained some fire-steels, gun-flints, and articles of Indian trade. I sawed the irons nearly off with one of the fire-steels. He got the negro girl to get him a knife, and I finished cutting the fetters with it. He would frequently call for a good supper and pay for it, which was allowed him, but not allowed me. He was very anxious to escape, and urged me to undertake it with him. He ordered a good supper, and he ate very heartily. I would not eat, telling him that he could not run if he ate so much. Nearly dusk, as the jailer came in to get the dishes, we sprang to the door, and I locked him in, and threw the key into the garden. In coming down stairs, we met the jailer's wife. I told her that her husband was unharmed; I had only locked him up. We had a board fence to climb over, which was about twelve feet high. I climbed it, and ran about twenty rods, when he called me to come and help him over, which I did. If I had not, I should have escaped. The pure air had so great an effect upon me, that I gave out and slacked my pace. The populace of the place came up, and I told them to run; they would soon catch him; and that I had given out and could not run. They soon returned with him. I fell into the crowd and walked back to the jail yard.

Sheriff J. H. Reynolds laid his hand upon my shoulder, he being the first to approach me. Asked where the key was. I told him, In the garden.

Smallwood Nowlin was the first who proposed to hang me on the spot, when Reynolds gave me a push towards the crowd, and said, 'There he is, God damn him! Do what you damn please with him.' Nowlin's son-in-law (by marrying one of his mulatto wenches), a Mexican, stepped up to me to lay hold of me, when I told him to stand off, or I would mash his face. He stepped back.

I then walked up stairs into the jail. Was followed by Reynolds and others, until the room and stairs were full. Reynolds asked me what I had cut my irons off with. I went to the saddle-bags and handed him the knife and fire-steel. While feeling for them, I got hold of a piece of buckskin that had some three or four pounds of bullets tied up in it, which I intended to use in mashing in the head of any one that should attempt to put a rope on my neck. A rope was passed along over the heads of the people into the room to a bald-headed man. About this time pistols could be heard cocking in every part of the room, and bowie-knives were produced as if for fight. In a few minutes the room was clear of all but three or four persons.

I was then put into the dungeon, my feet ironed together, my right hand to my left foot, so close that I could not half straighten myself. The irons, when put on my wrists, were so small that they would hardly go on, and swelled them; but in eighteen days I could slip them up and turn them around my arm at the elbow. I was fed on cold corn-dodger and meat of the poorest description; and if I did not eat it all up, it was returned the next time.

About a month after the court sat, my irons were taken off, and I was so weak that I had to be led to the court-room by the officer. I was notified that a bill was found against me for breaking jail, and that the grand jury had failed to find a bill against me on the charge of shooting Boggs, as charged in the advertisement offering a reward for my apprehension.

I was taken into court, and was asked by the judge if I had any counsel. I told him I had not. He asked if I had any means to employ a counsel. I answered that I had none with me that I could control. He then said, Here are a number of counsellors: if I was acquainted with any of them, I could take my choice. I told him I would make choice of Mr. Doniphan, who arose and made a speech, saying he was crowded with business, but that here are plenty of young lawyers who could plead for me as well as he could. The judge heard his plea, and then told me he did not consider that a sufficient excuse, and I could consider Mr. Doniphan my counsel.

I was then ordered back to jail, and ironed again in the same way. Mr. Doniphan asked for and obtained a change of venue to Clay County, which is in another district.

When the officers came to Independence Jail for me, they requested me to get ready in a hurry, as they feared the mob would kill me. I told them I wanted to put on a clean shirt, if it cost me my life, as I had not been permitted to enjoy the luxury of a change of linen since I had boarded at the expense of Jackson County. While I was changing my shirt, the officers several times told me to hurry, or the mob would be on me and kill me.

When I got ready to start, the officers

furnished me a very hard-trotting horse, with a miserable poor saddle, tied my feet under the horse with ropes, and my hands behind my back, and started off at a good round trot, in charge of two officers. In a short time a strange gentleman fell into our company, who was also on horseback. It was six miles to the ferry, where we could cross the Missouri river. When we got there, we saw the boat land on the opposite side, when several men got off the boat, and took a course to the woods, through which the road ran. The boat returned. This stranger asked—'Where are those men going?' and was answered—'They are going to the woods to hew timber.'

We then crossed, and took our way for Liberty. When we left the boat, we saw no signs of people, nor heard any sound of axes. After travelling some two or three miles, the woods became dense and brushy; we heard the crackling of brush, and the noise of men travelling through it. The officers and stranger appeared frightened, and urged speed, keeping close watch. We came to an opening in the woods, when the noise of crackling of brush ceased. We travelled safely to Liberty, where this stranger told his friends that he overheard several men in Independence planning to waylay me in the thick timber on the Missouri bottom, at the place where we heard the noises; but his being in company counteracted their plot. I was then lodged in Liberty Jail. In a few days afterwards I learned that the men who went into the brush told it, that they went into the woods according to agreement to waylay me; but when they saw this stranger, it frustrated their plans.

In about ten days, on pretext of informality in the papers, I was remanded back to Independence Jail. It was rumoured that I was again going to be waylaid, when the two officers from Clay County took me by a different road, and so I escaped the second time.

When I was put in Independence Jail, I was again ironed hand and foot, and put in the dungeon, in which condition I remained about two months. During this time, Joseph H. Reynolds, the sheriff, told me he was going to arrest Joseph Smith, and they had received letters from Nauvoo which satisfied them that Joseph Smith had unlimited confidence in me, that I was capable of toling him in a carriage or on horseback anywhere that I pleased; and if I would only tole him out by riding or any other way, so that they could apprehend him, I might please myself whether I stayed in Illinois or came back to Missouri; they would protect me, and any pile that I would name the citizens of Jackson County would donate, club together, and raise, and that I should never suffer for want afterwards: 'you only deliver Joe Smith into our hands, and name your pile.' I replied—'I will see you all damned first, and then I won't.'

About the time that Joseph was arrested by Reynolds at Dixon, I knowing that they were after him, and no means under heaven of giving him any information, my anxiety became so intense upon the subject, knowing their determination to kill him, that my flesh twitched on my bones. I could not help it; twitch it would. While undergoing this sensation, I heard a dove alight on the window in the upper room of the jail, and commence cooing, and then went off. In a short time, he came back to the window, where a pane was broken: he crept through between the bars of iron, which were about two and-a-half inches apart. I saw it fly round the trap-door several times: it did not alight, but continued cooing until it crept through the bars again, and flew out through the broken window.

I relate this, as it was the only occurrence of the kind that happened during my long and weary imprisonment; but it proved a comfort to me: the twitching of my flesh ceased, and I was fully satisfied from that moment that they would not get Joseph into Missouri, and that I should regain my freedom. From the best estimates that can be made, it was at the time when Joseph was in the custody of Reynolds.

In a few days afterwards, Sheriff Reynolds came into the jail and told me that he had made a failure in the arrest of Joseph.

After the lawyers had been about two months making out fresh papers, I was again conveyed to Liberty Jail on a miserable horse, with feet and hands tied as before, but a different road.

In a few days afterwards, my mother found where I was, and she came to see me and brought me $100, whereby I was enabled to fee Mr. Doniphan for his services as counsel.

The time of trial being continually delayed, I began to be uneasy. I was handcuffed in the dungeon, which is the basement story of the prison, and is about nine feet high. I took down the stove-pipe, pushed my clothes up through the stove-pipe hole, and then crawled through the hole in the floor, which was made of logs about fourteen inches thick, into the upper room. The hole was so small that it scratched my flesh, and made me bleed from many wounds. I then examined the inside door, and with the bail of the water-pail I unbolted it; but finding I could not get through the outside door, I returned to my dungeon through the same narrow pass.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 18, 1860.

ADDRESS TO THE EUROPEAN MISSION.

As an introduction to our present labours, we publish the following extract from our letter of instructions from the Presidency of the Church:—

"President's Office, G. S. L. City,
April 30, 1860.

Elders Amasa Lyman and Charles C. Rich.

Dear Brethren,—We authorize and wish you, upon your arrival in Liverpool, England, to take the Presidency of the Mission in the British Isles, and counsel, control, and regulate all persons, business, and affairs pertaining to that Mission and all the Missions connected therewith, whether in Europe, Asia, Africa, or the islands of the sea, according to the dictates of the Holy Spirit to you, and such counsel as you may from time to time receive from the First Presidency of the Church."

It affords us much gratification, in entering upon the discharge of the duties that have been assigned us in the management of the affairs of the European Mission, to be able to state our entire satisfaction with the spirit and manner of the reception extended to us by President N. V. Jones and associates, and all Saints with whom we have met. Our spirits have been cheered, and we have had cause to rejoice in the brightening prospects of the work of God in the field of our present labours; and in the causes of our joy we have read with the utmost gratification the living evidences of God's approval of the labours of our brethren who have been and are still in the field with us.

We would here say, in relation to what may be our rule of action in the prosecution of our labours in our present mission, that it will be as indicated in the foregoing extract from our letter of instructions from the Presidency of the Church; and in our labour to promote the interest of Zion in this land we ask and hope to receive the undivided sympathy, faith, and constant exertion of the Saints, and an undivided and concurrent action on the part of the ministry throughout the Mission. And further, we wish it to be distinctly understood by all who hold official positions that the only principle upon which they may hope to retain them is that they will be found labouring in a way calculated to save the poor and administer to the increase and spread of the work, remembering that it is the duty of the shepherds to feed and nourish the flock that have come into the fold, and thus become fathers and saviours in the midst of the people, and so bind them to the truth, and to you as its ministers, in the strong ties of undying affection.

According to present arrangement, Elder Charles C. Rich will travel through the different Pastorates and Conferences, in order to extend more widely the benefits of his instructions; and we hope the Saints will avail themselves of his presence to be instructed, and thus diminish the amount of questions referred for solution to this

Office. Elder N. V. Jones will remain with us in this department of our labours. For the present, Elders Gates and Andrus will continue to travel and labour as formerly; and we promise ourselves the gratification, as often as practicable, to visit abroad, to refresh and be refreshed.

AMASA LYMAN,
CHARLES C. RICH.

ARRIVALS.—Elders John W. Coward, Homer Duncan, and Philip De La Mare arrived per steamer *Glasgow* on the 3rd of August. We wish to announce also the arrival of Elder Samuel L. Adams in the *Edinburgh*, on the 27th, but whose name was omitted in last week's list of arrivals.

A DISCOURSE

DELIVERED BY ELDER ELIAS H. BLACKBURN, IN THE TRONGATE HALL, GLASGOW, JULY 15TH, 1860.

(GEORGE TEASDALE, *Reporter.*)

Brethren and sisters,—I am very happy to have the privilege of meeting with you in a Conference capacity. I feel my weakness and incapability in standing before you as a mouthpiece of God to a people who doubtless have the light and truth within them. I am happy to hear the remarks that have been made and the reports that have been given, and feel glad of them, although they might have been better: but the Gospel net gathers in all kinds of fish. We are all engaged in the great work of God, and all who receive it receive it for themselves; but those who have the watchcare should see that there are no wolves amongst the flock, and that the Saints are not molested. Regarding some reports that have been here this morning, I can say that until the second coming of the Son of God there will be devils amongst this people. It has always been so. They have been and are amongst us in the mountains. All are not Saints there; but the brethren who live their religion will enjoy the light of the Gospel of Jesus Christ, which has again been ushered into the world in this generation.

The keys, powers, and ordinances of the Gospel have been committed to man upon the earth, and its laws and ordinances come in contact with our old notions and traditions, and with the darkness that is upon the earth. The light is opposed to the traditions of our forefathers. Light and truth have come into the world, the everlasting Gospel has been revealed for the salvation of the honest, and you have assembled yourselves in the capacity of a Conference to get the truth, the great majority of which comes in contact with our traditions. Let every Elder and Saint clear away the fog and darkness that can, and let us endeavour to see ourselves as we are.

Do we not daily look back upon our forefathers? Yes. Is it right to do so? No. Let us draw in the wanderings of our minds, that we may gain the power and knowledge of God. The Adversary desires to set all the people to sleep, that they may not advance in the knowledge of God. He is on hand to steal away every word of truth that shall be given: yes, he tries to steal away the words of life. It is a continual warfare. We must strive to gain the power and knowledge that God has established upon the earth. The time is at hand when we shall feel the power of darkness, if we do not live our religion and bask in the sunshine of the power of God as it is being shed forth over the Saints. We should come out and say, As for me and my house, we will serve the Lord our God; and we should not let our minds wander, like the fool's eye, to the ends of the earth. When we bow before our God in prayer, we are liable to let our minds wander. We should concentrate them upon what we are

saying. This is our duty. We shall gain no blessings unless we do. Will God recognize our prayers, if our mind is not upon him? No. God declares that he has established his kingdom upon the earth. He has promised to take care of and comfort the distressed, and to take care of Zion. Where is Zion? It is here. The pure in heart, *they* are Zion.

Is there hope for those who have not fully been able to recognize the footprints of Almighty God? Yes. We are going forth to call upon all people to repent and turn unto God.

We are like unto a great school, and there are quite a variety of scholars. Some are engaged in spelling, and some in reading; some are bright, and some are dull. Are we going to cast off the scholars, if they cannot see and understand all things at once? No. We are going to invite them to pray to God, that they may come up to those who can see his hand in all things.

I wish to invite all Saints to place their minds upon God. Bring in your minds and center them upon God, and let that good Spirit which should be continually with you abide in your hearts every day. Do I know that you can enjoy this Spirit and be built up by it? Yes. Let your minds be drawn out and enjoy the things that are for your eternal welfare.

Says one—"I have all my time and talent taken up in providing for my family, and it occupies all my thoughts." Allow me to dispute that. You can bring out of the storehouse of God that which will comfort and build up. There are those who think Zion is not going to be built up. "My Lord delays his coming," say they. Let the Priesthood arise, in the name of Israel's God. Set your face against every abomination. Arise in the power and spirit of your callings. I exhort you to have the living faith in your hearts, that you may be prepared for the great things coming upon the earth.

Allow me to say, You cannot remain in ignorance and obtain eternal life. Must you go to college, then? No: but so live that you may enjoy the power of God, and gather to Zion, that you may learn truth and gain that salvation that you are laying the foundation for—that you are passing through these trials and experience to obtain.

You are called to pass through trials and troubles. Thank the Lord your God, for it is a blessing to you, which (although now it is difficult for you to bear) is for your benefit and salvation. Acknowledge the hand of God in everything. Do you think we could enjoy all the blessings of the just, if we had not earned them? No.

Let me exhort you to lay your foundation sure and stedfast, that, when the trials come, you may be able to stand; for there is trouble at your doors. Never suffer yourselves to be guilty of an act that you would not be willing for all the Prophets and Saints to scrutinize, so that you may lie down in peace. Our acts will prepare us for the future. Every year and month is given us for our improvement, and all we do here should tend to our advancement in the knowledge of the truth. Lay your foundation so that when you pass behind the vail you may look with pleasure upon the acts you have done upon the earth. Hell will commence when we pass, if we do not. We can make our own hell here, or we can commence to lay the foundation for eternal lives. Then let every heart rejoice and be happy, for God will have a tried people. God says they shall be tried in all things. If you feel to mourn because you have not had the trials and persecutions some of us have been called to pass through, be faithful, and you will have plenty of them; and then you can go and tell those behind the vail that you have been persecuted for Christ's sake, as well as those who have gone before you.

Let your hearts be comforted and built up in Christ. With regard to Tithing, make it a secondary consideration in every heart. I do not want that brought up continually in my face, so that I cannot see anything else. No. I want you to place the Gospel of Christ first and foremost. I am not going to advise you not to pay your Tithing, but rather to advise you to pay it. The earth is the Lord's, and the fulness thereof: but he will try the hearts of the children of men. Get the living faith, and you will pay your Tithing. Is there any one forcing you to keep the commandments of God? Did any one force you to be baptized? No. Is any one forcing you to pay your Tithing to-day? No. There is no arbitrary or compulsory power to compel you to do

anything. You have your agency. But if you wish to be prepared to stand when storms and famines come, you will pay your Tithing and live your religion faithfully. There is no compulsory power to compel you into the kingdom of God; but if you want to enjoy the blessings of the house of God when the wrath of an offended God is sweeping over the nations of the earth, live your religion. Do all you can for yourselves, and prove to the Lord Jesus Christ that you will do his will, and then you will have the candle of the Lord continually shining within you.

There are some here who will live to see the judgments of God. Prepare for the future. Let every act of your lives be sanctified to God, and he will take care of Zion. God bless you, is my prayer. Even so. Amen.

ARRIVAL OF MISSIONARIES FROM UTAH.

(From our own Correspondent.)

A new dispensation has opened to the British Mission. My readers will perhaps inquire, How is this? Has God raised up another Joseph, and sent the angels again to restore the Gospel, re-confer the Priesthood, and re-commit the keys of the kingdom, with the command to build up a new Church? No. The fact is, that not only have worlds their dispensations, but nations and communities and missions have also *theirs*, and even individuals have *theirs*. Indeed, just as the world's probation is made up of dispensations, and a century made up of years, with a repetition of their seasons, so is a dispensation itself made up of a number of minor ones. Thus it will be found to be the case with the Latter-day Church during this the millennial dispensation, and thus it is with its branches. Hence (it being also the fact,) I have stated that a new dispensation has opened to the British Missions, by which I mean that it has commenced a repetition of its course in a higher degree.

The vegetating Spring of the Mission crowded its youthful boughs with Saintly leaves, its genial ripening Summer clustered its branches with ripe and goodly fruit for the Master's table, and golden mellow Autumn sent forth her sons to gather the harvest home. But Winter had to come; and though it comes to us gaunt, cold, naked, and hungry, we all know that it will knock at our doors and force an entrance; and it is only a good fire that can make old Winter tolerable, and keep us warm and comfortable.

But never mind: let me repeat the cheering truth again, that a new era has opened to the British Mission. Figuratively speaking, its new year has begun. Spring sent a few of her vigorous sons on to drive old Winter away, and to announce the approach of the Gospel Spring. Vegetating Spring is here, and the children of faith may indulge in the expectation of the British Mission's New Year being more fruitful and advanced than the old one.

I have been led into the foregoing, Mr. Editor, by the arrival of a body of Elders to these lands. As already announced in the *Star*, Elders Amasa Lyman and Charles C. Rich, of the Quorum of the Twelve, accompanied by a body of eleven Elders, have arrived on the shores of Great Britain. They landed in Liverpool on Friday, the 27th of July. Since then three others have arrived, and about twenty more are now on their way, and are expected to arrive soon.

This is indeed glorious and welcome intelligence to the Saints in these lands, from a variety of reasons; for, excepting the brethren who arrived last December, and who may be considered a part of this body specially sent as heralds and preparers of the way, these are the first Missionaries of the Church to foreign lands since the recall of the Elders from Zion at the time of the Utah Expedition. In this fact alone lies much consistency for viewing the present period as the beginning of a new dispensation to this Mission. Not only was there a suspension in the regular coming and returning of Zion's Priesthood—a temporary cutting off in the flowings from the parent source to its channels in foreign lands, but there is now presented to us the other side of the view. Missionaries from Zion are amongst us again, and the flowing of the Priesthood from the parent source on earth into its foreign channels is no longer cut off. Surely the signs of the present are very favourable,

and prognosticate much success and increase to the work of our God among the nations! Surely these ministers from Zion shall have many souls for their hire! and surely also not only shall the wheat that has been preserved in the storehouse be taken home to Zion's garner, but there shall come another harvest and a greater gathering home of the sheaves.

Aye, and Zion's labourers who have arrived amongst us came not with the spirit of idlers. In the course of a day or two they were all either in their fields of labour or on their way to their appointed districts. They spent the Sunday after their arrival in Liverpool. Upon the events and proceedings of this day I will touch.

On Sunday, the 29th of July, the Liverpool Saints were privileged with the company of two Apostles, and all the Elders who arrived with them, besides Elders N. V. Jones and Milo Andrus, and the Pastor and President of the Conference. The Birkenhead Saints also assembled with them on that day to enjoy the treat. It evidently was relished as such, even in Liverpool, which had received and been familiar with all the Apostles and Elders who have come to Great Britain during the four-and-twenty years of its history. But then the treat this time was even fresh in Liverpool, and most certainly the Saints did spend a glorious time. It was a sumptuous feast of truth to me, and the viands were of a superior kind. But I must confess that, much as I enjoyed the feast of rich things served up, I should have feasted scarcely less had the meeting been a silent one, and every person left to his own meditations. There was much food for thought, and to me a precious morsel was the presence of the sons of Hyrum and Samuel Smith and nephews of Joseph, our Prophet. I could not be forgetful of the great dead, or be insensible of the presence of these their natural relics.

It is to be regretted that there was no reporter present, and that the *Star* and its readers were not benefited by the principal speeches of the day.

After the morning's meeting had been duly opened, President N. V. Jones, in a few very feeling and suitable remarks, welcomed the Missionaries, and introduced Elder Amasa Lyman, one of the Twelve Apostles.

Elder Lyman commenced by reciprocating the satisfaction of President Jones and the British Saints, and stated that he had for years been anticipating a mission to these lands; but that until the present he had not been able to effect it. He said they had not come to bring new truths, but to assist the Saints in reaching a proper understanding of old truths, and to strengthen them in the faith thereof. He said they desired to bring to the Saints the truth undressed, and observed that our experience in the Gospel was similar to Paul's, whose illustration of that experience was that when he was a child he thought as a child, understood as a child, and spoke as a child; but that when he became a man he had the thoughts and understanding of manhood. The whole discourse had a relative tenor; and although it was proof that these brethren had not come to preach unto us another gospel, it was also illustrative of the fact that they came to repeat it in its higher degrees and forms.

In the afternoon, Elder Charles C. Rich, one of the Twelve, was introduced by Elder Jones to address the meeting. He gave to the Saints some excellent teachings, views, and illustrations of practical and true religion; after which, two others of the newly-arrived Missionaries, Elders John and James Brown, addressed the congregation for a short time, and were followed with a few applicable remarks from Elder Milo Andrus, who also closed the service with a benediction.

The evening's meeting was the crowning event of the day. The congregation was composed of members of the Church, some who were once members, and promiscuous and general visitors. The discourse of the evening, delivered by Elder Amasa Lyman, was a magnificent one. Everybody, both out of the Church and in the Church, was delighted and satisfied. The aim of the speaker was to give to "Mormonism" that massive, universal, and liberal character which properly belongs to it. To those who have understood the Gospel somewhat in its broad and glorious character, it must often have been a subject of dissatisfaction that the Elders have not more generally and effectively given to our religion its magnificent—its liberal—its universal meaning. But "Mormonism," as some may term it, was at least on this occasion masterly and satisfactorily interpreted.

I could not help wishing for the speaker, during his mission here, many opportunities of addressing large congregations of the liberal and advanced minds of England, with whom he would be very telling, and which would of course result in establishing in the public mind a juster and higher appreciation of "Mormonism." Sooner or later this must be the case; and there are those who believe that the period has opened when the Latter-day Church in these lands, as well as in America, will rise in the scale of its destiny, and draw from the middle classes of society some of its best men and some of its most liberal and advanced minds.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The English Government has obtained a victory upon the new resolutions proposed by Mr. Gladstone upon the paper question; and it was the great and final battle of the session. There has been another meeting of the Irish "Repealers" held at Birkenhead, composed of the Irish residents of Liverpool and Birkenhead. Mr. Black, in moving the principal resolution of the meeting, repeated a quotation made by him from a French paper at the Liverpool meeting of the "Repealers." It is as follows:—"If Irishmen could forward a petition to the British Parliament, and it might be laughed at; but supposing that behind it were placed 300,000 bayonets and 50 line-of-battle ships, it would not then be laughed at." (Tremendous cheering.) A voice: "Will you allow me to protest?" Mr. Black: "There will be plenty of time for you, sir." A voice (in continuation): "If Ireland cannot rise without French help, may she sink for ever!" Other members of the meeting: "We can; we can!" (Renewed cheering.) Mr. Black concluded by calling on the audience to sign the "National Petition," which he said had already 10,000 signatures. The French superior of the missionaries in Syria has arrived in Paris to give an account of the massacres and plunder which have taken place in the Lebanon. He says that at Damascus alone more than 8,000 Christians have been put to death. The number of victims to Mahommedan fanaticism throughout Syria amount to from 15,000 to 16,000. The Turkish ambassador has signed all the protocols which empower France to send an expedition to Syria. France alone sends her 6,000 troops. England declines actively to join the expedition. Napoleon has reviewed the troops who are to leave for Syria, and addressed them as follows:—"Soldiers,—You leave for Syria. France hails with joy an expedition, the sole aim of which is to cause the rights of justice and humanity to triumph. You do not go to make war against any foreign nation, but to assist the Sultan in bringing back the obedience of his subjects, who are blinded by the fanaticism of a former century. On that distant land—rich in great reminiscences—fulfil your duty; show yourselves the worthy children of those who once gloriously carried in that country the banner of Christ. You do not leave in great numbers, but your courage and prestige will supply the deficiency, because, wherever the French flag is seen to pass, nations know that a great cause precedes it, and a great people follows it." The London *Gazette* announces that a Russian ukase authorises foreigners to enter the Russian commercial guilds upon the same footing as native subjects, and to enjoy all rights conferred by the guilds upon Russian merchants. Foreigners are to have the right to acquire all kinds of property, real and personal, excepting such as Russian hereditary nobility and foreigners possessing equal right are alone able to obtain, by virtue of existing laws. Jews are excepted from these concessions, and are subjected to a special treatment. A Turin letter of August 3rd affirms that the Prussian Ambassador at the Sardinian Court has assured Count Cavour that the Cabinet of Berlin would observe the strictest neutrality with regard to Italy. Sardinia is about to take Sicily in hand. 1,000 volunteers have left for Sicily, and 5,000 more were to have left on the 4th. The number of men conveyed by sea amount to 25,000.

AMERICAN.—The political crisis in the destiny of the United States may be considered to be at the door knocking for entrance. We learn from the American news that the irrepressible conflict has actually began at the South, and that preparations are being made for disunion. Messrs. Keitt, of South Carolina, and Yancey, of Alabama, have issued Secession Manifestos, which may be taken as something like programmes of the Southern mind and policy. The *New York Herald* has an important editorial upon the matter, which is so significant that it would be a loss to our readers not to have a view of it. The *Herald* says—"It is not without the gravest apprehensions for the future that we regard the present threatening appearance of the political horizon. Ever since the meeting of the Charleston Convention, the disunion party in the South has been preparing for the dissolution of the Confederacy—an event which, at first regarded with the utmost alarm by the great majority of the people North and South, has come latterly to be looked upon as a foregone conclusion—one which might be temporally arrested, but which can by no means be entirely averted. It is time now that our people should look at this matter as it stands. We feel bound, therefore, to lay before the country this morning the evidence that the South has already made arrangements to secede peaceably from the Union, in the event of the election of Lincoln, who seems morally certain to obtain a majority of votes in the electoral college. We commend, then, to the careful attention of our readers the elaborate Manifesto of the Hon. Lawrence M. Keitt, and the brief, but no less important letter of the Hon. William L. Yancey, which will be found in our impres-

sion of to-day. We are aware that both these gentlemen are ranked as 'fire-eaters' at the North; but we know also that they represent the general feeling in the cotton States, and that the cry of secession which was raised four years ago comes up now with redoubled vigour, and that some of the most prominent Union men in 1856 are now foremost in the ranks of the seceders. The motto of the South is 'Equality in the Union, or independence out of it.' If the party which John Brown represented succeed in the next election, 'loyalty to the Union will be treason to the South.' The letter of Mr. Yancey advances the same conclusions as that of Mr. Keitt; and since the 10th of June the 'League of United Southerners' has not been idle. Already the cotton States are prepared for revolution. The piece is loaded. The torch is lighted. The cannoneer stands by his gun waiting for the fatal signal. It is not alone the evidence of Messrs. Keet and Yancey which we have upon this subject. The influential Southern presses declare that the issue is between the North and the South, as represented by Lincoln and Breckinridge; that the South will be defeated, and that the State Legislatures must be prepared for the worst. In the Gulf States, the feeling in favour of secession seems quite unanimous; the border States are undecided; and there is a dark cloud, which means mischief, hanging over Virginia. The great landed proprietors of the South believe that, in the event of Lincoln's election, there would be no adequate security for their property; and they are therefore preparing to re-assume the powers delegated to the General Government. We cannot resist the conviction that they are terribly in earnest. In view of this state of things, we deem it to be our duty to warn parties interested of the danger which threatens them. So far as we can see, the Breckinridge movement at the North will avail nothing. Lincoln will be the Northern President, and Breckinridge the Southern. The confusion into which our commercial and monetary affairs will be thrown cannot be described. Trade will receive a blow, compared to which the storm of 1857 was a mere flurry; stocks will go down to within a fraction of nothing; all kinds of property will depreciate in value, and the fortunes accumulated by years of toil will be swept away in a moment. We advise our readers to prepare for the coming crises. Between this time and November something may be saved from the wreck. Merchants who have dealings with Southern traders will do well to close up such affairs as soon as possible. Holders of Southern State, railway, or city stocks, or securities of the General Government, should realize upon them at once. Bankers at home and abroad should prepare themselves for the inevitable panic in financial affairs. The crisis is imminent. The dissolution of the Union is a fact already determined upon. Let us be prepared to meet the doom which the trading politicians and crazy fanatics of the day have precipitated upon the republic." The above extract comprises the principal passages of the article.

MEMORABILIA.

DAVIS'S STRAITS.—This narrow sea, near Greenland, was so called after the name of its discoverer, John Davis.

STRAITS OF MAGELLAN.—This passage was so called after the name of its discoverer, Ferdinando Magellan, a Portuguese in the service of Spain, who passed it in the year 1520.

PENNYWEIGHT.—The weight formerly known as the "pennyweight" (the 20th part of an ounce Troy,) was so called from being the weight of the silver penny, which was in common use at the time.

HUDSON'S BAY.—The bay bearing this name was so called after the name of the navigator Henry Hudson, an Englishman, who discovered it in his last voyage to find a passage by the north to India, in the year 1611.

"CABAL."—This term (signifying a close intrigue,) owes its origin to the initial letters of the names of the five celebrated cabinet ministers of Charles the Second,—namely, Clifford, Ashley, Buckingham, Arlington, and Lauderdale.

"PONTIFF."—The term "pontiff" (derived from the Latin *pontifex*—a bridge-maker,) was originally applied to the Romish priests, because at Rome they had the charge of keeping in repair a particular bridge which had been erected by them.

ANCIENT NAMES OF EUROPEAN RIVERS.—Western Dwina, *Rubo*; Oder, *Viadrus*; Elbe, *Albis*; Weser, *Visurgis*; Rhein, *Rhenus*; Maas, *Mosa*; Seine, *Sequana*; Loire, *Liger*; Garonne, *Garumna*; Douro, *Durius*; Tagus, *Tayo*; Guadiana, *Anas*; Guadalquiver, *Boetis*; Ebro, *Iberus*; Rhone, *Rhodanus*; Po, *Padus*, or *Eridanus*; Tiber, *Tiberis*; Danube, *Ister*; Theiss, *Tibiscus*; Pruth, *Hierasus*; Dniester, *Tyras*; Dnieper, *Borysthenes*; Don, *Tanais*; Oka, *Rha Orientalis*; Volga, *Rha*.